THE CAMPE ROYAL,

Set forth in briefe Meditations on the words of the Prophet Moſes, Deut. 23. 9. 14. hereunder following, preached in the Army at the Leager, profitable for all ſorts of men to reade; and publiſhed for the generall good of all that will reade.

BY

SAMVEL BACHILER,

Preacher to the Engliſh Army.

Deut. 23. 9.

When the hoſt goeth forth againſt thine enemies, then keepe thee from euery wicked thing.

verſ 14. *For the Lord thy God walketh in the midſt of the Campe, to deliver thee, and to giue up thine enemies before thee: therefore ſhall thy Campe be holy, that he ſee no uncleane thing in thee, and turne away from thee.*

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To all my deare and loving Countrimen in ſervice to the States of the Vnited-Provinces: the honourable Officers, and all honeſt Souldiers of the Engliſh nation reſiding in the Netherlands; and ſpecially (as ſervice bindeth me) to thoſe of Gorcom in Holland: S. B. *Wiſheth all happie ſucceſſe, and further acceſſe of true nobtenes and worth. And after an end of a Weariſome Warfare in this life preſent, eternall Welfare in the life to come.*

Beloved Countriemen:

The cauſe we haue to maintaine (*Vi & armis*) is the ſame in ſubſtance with that which the Iſraelites had: they, the defenſe and propagation of Religion in ſpite of the *Canaanites*: we, the *myſticall Warre* of theſe *Provinces* for the ſame ends, againſt the *Papacie*. And the cauſe remaining, the effect continueth juſtly. What ſimple *Sectarie* might not ſee (if perverſe opinion had not caſt a miſt before his eyes) the urgent cauſe of warrs (the worlds inſurrection againſt the trueth) neceſſarie, and ſo conclude the effect, in armes borne by us, to withſtand helliſh malice; of no leſſe conſequence, till that be wholly verified *Ieſ. 2, 4. Mich. 4, 3. They ſhall beate their ſwords into plowſhares, and their ſpeares into pruning hookes: Nation ſhall not liſt up a ſword againſt nation; neyther ſhall they learne Warre any more.*

I will put enmitie betweene thee and the Woman, and betweene thy ſeed, and her ſeede: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heele. Gen. 3. 15. is an old quarrell, a grudge inveterate, which will never out. The Church of *God* ever was maligned, ever will be. And *Chriſt* came not to ſend peace, but a ſword; *that is in a Word:* to rouſe up the world by accident againſt himſelf, and his *everlaſting Goſpell*, which when the world will not receiue, the world will perſequute and proſequute to the extirping of it, if it were poſſible. Yet God defendeth his little flock; but by meanes externall ordinarily, though not the moſt potent, ſtrong, and likely in outward

shew, the which notwithstanding he is pleased to blesse for the preservation of his.

And is it not apparant (as though written with the beames of the Sunne) that *God* shall put into the hearts of the tenne Hornes (the Kings of the earth) to fulfill his will in the judgment of the Whore by warre against her? And so by outward force overthrow her outward usurped power, and state politique at length; as by the breath of his mouth, he hath in great measure alreadie (and so doeth dayly, and will do more and more) and shall utterly abolish that Spirituall jurisdiction pretended by her *Clyents* to be giuen her.

Rev. 17, 16, 17. 18, 9.

So then, your Cause (Beloved, wherein with others you are interessed) is good and sure: onely looke to it, that misdemeanour in your warres doe not disadvantage you. Now, what was spoken to the *Warriers* of *God* heretofore; *to doe no evill*, and *to be holy*: may well be spoken to us now, and applied as needfully, peradventure more: for, as the world is older it groweth wickeder, and men of all conditions are more dissolute in this last and worst age, whereupon the ends of the world are fallen. And, if there were one *Achan* then lurking in the Campe, there will be tenne now more notorious: and for an impudent paire of *Zimri* and *Cozbie* then, that will come in the sight of all, while Moses and the rest are weeping before the dore of the Tabernacle, many skores I feare me now durst doe as much: and for one *Korah* and his Complices of Mutiners then, what legions of rebels may we looke for now? Wherefor if ever, it is needfull to presse divine law upon us. But (will some say) to be so strict is a thing so difficult. I answer:

Num. 25, 6.

Object.

Answ. First therefore it requireth your greater heedfulnes, and to be so much the more circumspect.

Secondly, were it not hard to doe, it were lesse praise-worthie to doe, but being difficult, it will argue the more spirit in thee.

Thirdly, it sufficeth that it is possible in some measure to doe Euangelically, if we be carefull: so that the difficultie is not so absolute to excuse us.

Fourthly, some practise & proofe of holy resolution will make it more tollerable, onely get a desire from God, to approue thy self unto him. But, he that refraineth himself from evill maketh himselfe a prey. True, a prey to evill men, to whose disgrace and obloquie he cannot but expose and prostrate himselfe (for by and by, he is

he is a *Puritan* or *Precisian*, (*honourable nicknames of Christianitie and grace) that will not giue freedome and libertie to himselfe, though it be to damne his owne soule) but while they giue themselues the raines to all evill, they make themselues a prey to the Divell.

*Bottondisc. of true happinesse.

Having by occasion thought upon the subject of my ensuing discourse, to explaine and apply those words of *Moses*; and then considering how behoofefull it might be for these times, I haue thought to giue it further vent, especially upon the judgment and approbation of some godly-learned, deeming it might be usefull; hoping, that as the least haire hath it shadow, so the least endeavour of good might doe some good.

Thus much would I craue of you, to whom I appropriate this, what ever it is. First to accept of an honest purpose and intent in him who wisheth he could be more serviceable to you, and profitable to *Gods* Church. And sure I am, the good and honest will not reject it, because they will see, and I trust say, he meant well, and had a minde to further us in pietie: As for the Prophane, while he scoffeth me, I will pittie and pray for him. Secondly, Vouchsafe to put it up in your pockets, and at your Vacancie read this litle manuall. This my minde doeth giue me, you will say doeth please you: He is not prolixe by extravagant digressions from the purpose of the words, or observations therein taken up; if any thing els doth savour with you, I hope it will the more profit you. The *Ship* that putteth out to sea hath his helme and Pilot to govern her. The *horse* that is taken up for a journey, his bridle to rule him (for their mouths must be kept in with bit and bridle. *Psal.* 32,9.) And when we goe out to war against our enimies, *Gods* law must order us, turn us about, and bridle our wayes. If this little unworthy thing proue better then I can presage it wil, I shal be the more willing to publish another" subject, at this time by me, for fitter oportunitie when it serveth. In the meane time I commend this to your practise, and you all to *Gods* grace, and remaine

Iames 3.

"Essaies on Ioshua, wherein the proprietie of the Hebrew & what the Targum, & Rabbins haue usefull is set down: parallel places of the Scripture conferred; and matter of observation throughout that booke of the Lords wars: Whereof I may say: Venit filius usq; ad matricem: sed non est virtus ad pariendum.

Your Servant in Chirst:

Samuel Bachiler.

An admonitorie Poſtſcript.

READER, *It may be, when thou ſeeſt the title in the* frontiſpiece, *and readeſt the text, thou wilt think, that as the profeſſion whereunto thou art a ſtranger, (as ſuppoſe no Souldier) ſo the matter of this book concerns thee not, who perhaps art a* Burger, *or homedweller. But let not this hinder further inſpection; and let me aſſure thee, that what is here ſpoken to them abroad, doth deeply concerne thee at home, though thou ſhouldſt never be called, or once conſtreined to follow that courſe of life. For this being a Scripture-ſubject is profitable for all. And howſoever we haue too much cauſe to lament the vices, the outrages, the enormities of the Camp; yet know thou, and confeſſe, that all ſin is not there alone. And take theſe words of* Moſes *to be ſpoken to thee alſo, whoſe calling is domeſtique and at home, in towne or countrey:* When the hoſt goeth forth to warre, then keepe thee (*euen* thee, *who ſtayeſt at home for thy ordinarie employments*) from everie wicked thing. *Keepe thou thy ſelfe I ſay, from the tap-houſe, the whorehouſe, the play-houſe; and the execrable evils of thoſe accurſed places. Keepe thee from idlenes, and be diligent in thy calling, and in the holy exerciſes of prayer, hearing, and meditating* Gods word, *&c. And let us feare, leaſt not onely their ſinnes abroad, but our ſinnes at home alſo, doe help mightily to pull the wrath of* God *upon them, who for our ſakes are employed abroad, and endure the parching heate, and the pinching cold, while we ſit ſtill under our own vines. Yea this concerneth you* Magiſtrates, *and* Governours, *publique or private, to looke to good order in your townes and families, and that prophane libertie be not giuen to breake the* Sabbaoths, *to frequent and weare the threſholds of ryotous places, for heatheniſh* May-games, *and* Whitſon-ales *(as they call their mad ſports.) And ſuffer not youth to diſ-order themſelues as they doe, to the ſhame and ſcandall of thoſe places where they are. Oh, what needs haue we in theſe troublous times, when the hoſt is gone forth to warre upon our enimies, to be more carefull of our*

ſelues

ſelues and ours at home, if (as I hope we doe) we wiſh proſperitie to thoſe who are gone out. We haue more neede to giue our ſelues to watch, and pray, and faſt and mourne for their ſinnes and our owne, and to cover the Altar of the Lord with teares, that ſo he may haue mercie upon us.

You that are at home, and worthily complaine of the ſinnes of the hoſt, looke into your townes, and citties, and houſes, and be aſhamed of the ſtewes and brothel-houſes among you, ſhamefully connived at under the noſe of Authoritie, by thoſe whom God will charge, for having ſo little heart, and zeale, and courage, and conſcience to ſuppreſſe them. Looke and behold the breaches of the Sabaoth by carriage and re-carriage, looke into the beaſtly exceſſe of drunkennes, chambering and wantonnes among you. Is your hoſt gone forth to warre, & are you (o Citizens) free at home, to commit all uncleanneſſe, and that with greedines? Know, that for theſe things unreformed, and perſiſted in without repentance, God will ſearch you out with lights, and viſit thoſe that ſit frozen upon their dregs. Know, you are to guard againſt evill at home in your ſtreets and houſes, as they that are abroad, to withhold from evill in their Campes. For is it not all one, whether their ſinnes abroad, or yours at home, doe undoe and marre all lawfull deſignes? 2 Sam. 11, 11. The arke & Iſrael and Iudah abide in tents, and the ſervants of my Lord Ioab encamp in the open fields, ſhall I then goe into mine houſe, and eate and drinke, and lye with my wife? &c. As their Camps therefore ſhould be holy Camps; ſo ſhould your houſes alſo be holy, that holynes dwelling in your ſtreets and houſes, God who walketh in the mids of their Camps, may ſee no uncleanneſſe in you, and may walke in your ſtreets and houſes, and take pleaſure to dwell among you, and his ſoule may not abhorre you. Refuſe not then to take up this, whoſoever thou art, and make that uſe thereof which thou mayſt doe. And God bleſſe the reading of it to thee. To God I commend thee, and the word of his grace. and bid thee farewell, and am

Thine, if thou wilt make uſe of me.

S. B.

In Rev. Doctiſſimique viri

D. SAMUELIS BACHILERI,

Militem Chriſtianum.

Beata Caſtra, quæ ſuprema Numinis
Autoritate diriguntur unicè!
Caſtra ô tremenda Copiis vel maximis
Hoſtis ferocis, præpotentis, impij!
Illis Bilhami nullius ſacri doli
Leviſſimum molirier malum queunt.
En ergò Chriſti qui gregem defenditis,
Recta hic docetur ſemita ad victoriam,
Vtare Miles hoc libello; & tu, Dei
Sincere cultor, quiſquis es; benè rem geres.

Iohannes Spiljardus, *Eccleſiaſtes Gorinchemenſis.*

Proſopopæia *PIETATIS*, optantis intereſſe & præeſſe Caſtris Chriſtianorum, juxta Dei Oraculum egregiè illuſtratum à D. S. B

Ipſa ego, quâ ſolâ poſſit benedicier Armis,
E Caſtris PIETAS cogor abire procul.
O utinam Chriſti qui nomine Caſtra ſequuntur
Me Comitem vellent atque Ducem eſſe ſibi!
Sic nunquam miſerè caderent hoſtilibus armis;
Hoſtibus aſt ipſis damna parata forent.
Oraculum Summi Ducis hoc teſtatur abundè
Hic SAMVEL cuius Præco fidelis adeſt.

Idem.

Of M. Samuel Bachiler his Campe-Royall or Campe-Chriſtian.

THE *Campe's* a *Schole*, where th'underſtanding part
Improuement makes, in everie *Liberall art.*
Where *practiſe* perfects, what in bookes we learne;
And *Dullards* from the *pregnant* doth diſcerne.
The *Campe's* a *Court*, where all *Heroick ſeedes*
Of *Courage*, *freedome*, *Nobleſſe*, *vertue* breedes,
Where *native comelynes* is *man-like braue*,
And *inward worth* may *unbought* honour haue.
The *Campe's* a *Theater*, where men *truly doe*,
What others wonder at to ſee in *ſhew.*
Where ſome do *act* braue deedes, that others may
Liue afterwards, by acting them in *play.*
The *Camp's* a *Cittie*, *Diſcipline* the lawe,
Which doth incourage *Grace*, keepes *vice in awe.*
Where *order* rules within, and round about
The *armed-liuing walls* keepes danger out.
The *Campe's* a *World*, where men at once may ſee
With litle travell, what varieties be
In ſeverall Countries, and with eaſie toyle
Fetch home the *goulden glories* of each ſoyle.
The *Campe's* a *Church*, where God is truely ſerved,
And where the faythfull are in *death* preſerved
From *laſting danger*; for his numerous hoſt
Of *warlike Angels* pitch where danger 's moſt.
Then idle *Truant*, from this *Schole* depart.
And *Sloven*, get thee from this *Court* to Cart.
And *Coward* goe make faces at a *play*,
There *ſtand* and fight, that here didſt *runne* away.
Drudge to thy *yoake*, thou art no *free-man* here.
And wandring *Puffe*, ſeeke *ſuites* and *belly-cheere.*
Divell get thee from the *Church*, from the *elect*;
" *One Achan may an hoſt of Saints infect.*
Vaine-glorious *Pride*, that over-valueſt all
Thy owne hand doth, making great things of ſmall.

Effeminate *floath*, that dar'ſt not march, watch, fight;
Whom winde, raine, cold, heate, hunger doth affright.
Envie that doſt detract from others worth,
And ſmothereſt due deſert from ſhining forth.
Luſt that the bodie weakens, and the minde
Makes feminine, as if it altered kinde.
Drinke that doſt waſh witte, wealth, and worth away,
And like a *whoore* thy lovers doſt *betray*.
Foole-frantike Furie that doeſt, Aiax-like,
Thy *friend* with *fiſt*, thy *God* with *curſes* ſtrike.
Curſt *Avarice* that grind'ſt the poore to duſt,
And let'ſt the ſouldiar *ſtarue* to *feede* thy luſt;
Avant to Hell, and leaue the honored traine,
Who loue *religion*, and count *grace a gaine*.
For here thou read'ſt all *cloudie vices* dampe,
The *glorious ſplendor* of the *Chriſtian Campe*,
Which ſhould reſemble heauen, where *Michael* fought
With the *old Dragon*, and his rebell rout,
And caſt them headlong downe: ſo chace away
Serpentine ſinne, which doth thy ſoule betray
To *Death* and *Hell*; then looke to *outward foes*;
For *theſe* o're-come, becauſe we yeelde to *thoſe*.
This BACHILER moſt clerely hath expreſt.
And who art thou, that wilt be to the reſt
A *Divell* to tempt, as he a *Saint* hath bin
To teach, to woe, to weane thy ſoule from ſinne?
Him imitate, abhor thine owne baſe minde,
Which wert of *God-like*, art of *Divel-like* kinde.
And if thou think'ſt, I praiſe the *Campe* too much;
Know but for thee, it is, or would be ſuch.

THO. SCOT

Miniſter to the Engliſh in Vtrecht.

MILES CHRISTIANVS, OR THE CAMPE ROYAL.

Deut. 23, 9.

When the hoſt goeth forth againſt thine enimies, then keepe thee from everie wicked thing.

verſ. 14. *For the Lord thy God walketh in the midſt of the Campe, &c.*

THE Lawes and ordinances for *Iſrael* were various, according to their ſeverall States and occaſions: And for as much as they had manie enimies to interrupt and trouble their peace, by a kinde of neceſſitie they muſt wage warre; therefore in ſundrie places we finde many wholeſome lawes & ordinances for that alſo. Here in particular we meete with orders from *God*, by the hand of *Moſes* to them. The *Order* in theſe two verſes giuen, is *negatiue* in the 9 ver. *affirmatiue* in the 14 verſe, which (by reaſon of a fit coherence betweene them) I haue joyned together.

In the words of the 9 verſe two things are generally to

be noted: 1, The *substance* of a precept, to *forbeare all evill.* 2, The *circumstance* of the time, when that precept is most to be regarded; viz. *When the host goeth forth*, which is the time of warre.

The host] *mahhaneh*, so called from encamping or quartering: otherwise called *tsaba*, importing order for battail.

Yet tetze going before mahhaneh may be of forme masculine, according also as the Spanish, Italian, French, our former English and other versions read; When thou goest forth &c.

When the host goeth forth] *Mahhaneh* though of the common gender is here made feminine by the forme of the verbe: though such should not their mindes be, that go out like an armie, but masculine and manlike. Against thine enimie] or, upon thine enimie, viz. to battell, as ch.20,1. 21,10. to warre. An usuall *Ellipsis* of the verbe infinite, easie to be understood and supplied.

Observ.1.

The *antecedent* part of the words occasion this observation in the first place, (in that *Moses* ordereth their going out to warre, and speakes of the *subiect* of their warre, an *enimie*, saying; *When the host goeth forth against thine enimie.*) *Observe. There must be no warres, but against an enimie, and against a true enimie there may be warres.* Which point hath two branches. 1, The *subject against whom we warre must be our enimie.* He speaks not of going out simply, as if it were no matter against whom they went out, but of going out upon an *enimie.* An *enimie* seeking their hurte, *Enimies invading*, unquiet, turbulent *enimies*, & such as would oppresse them, *Num.*10,9. The reason is; 1, we must looke as neare as may be, that our warre be a just war. *That which is altogether just shalt thou follow, Deut.*16,20. That warre is no just warre, where it is not against an *enimie.* 2. That it may appeare, we are not a people that delight in war, who haue a curse denounced against them *Psal.*68,30. *Scatter the people that delight in warre*; who out of a delight to proue troublesome to neighbour-bordering nations, ever & anon put occasions of warre on foote. 3, It is against the nature

Ind.11. Such were the Ammonites upon whom they went out.

Iustice is the same to an action, that a foundation is to an house.

ture of warre, to be moued against any but an *enimie*. Such *hostilitie* is a plaine *robberie*.

Consect. This therefore warreth against the practise of those, 1, who will goe out to warre upon any humour whatsoever, and not alwaies against an *enimie*, but against such as wrong them not, to make a vaine ostentation of their might, and what they are able to doe, to enlarge their borders, and make their names grow great in the world: Then which, what more wicked, out of meere ambition to make combustions among men? *Deuise not euill*, sayth the wise man, *Prou.* 3, 29. *against thy neighbour, seeing he dwelleth securely by thee.* And the Prophet threatneth a *woe Ies.* 33, 1. against such as are so unreasonablie forward to spoile, when they were not spoyled. *Woe to thee that spoylest and wast not spoyled*, that *dealest treacherously and they dealt not treacherously with thee, when thou ceasest to spoile thou shalt be spoiled, and when thou shalt make an ende to deale treacherously, they shall deale treacherously with thee.*

2. This is against them also, who are readie for any employment in warres, whether against freind or foe, they care not, so they may finde paye, bootie, and preye, regarding onely their owne private ends, and particular gaines. Such whether they be *enimies* or no, against whom they goe in service of war, shall giue an account to *God* for their going out: and may looke, never to goe in again, in peace.

The second branch of the obseruation is, *that against an enimie there may be wars*, and the *Scripture* doth not disallow it. *Gods* word doth not take away wars upon just occasion, onely it ordereth them. It takes away the abuse of wars, but not the use, where there is just cause. *When* (sayth *Moses*) *the host goeth forth to warre, &c.* It is lawfull & warrantable then to goe forth to war in some cases, but when needs we must: this is the rule of the *Scriptures*, that we Exo. 17, 8, 9.

looke well unto our ſelues, as afterward we ſhall ſee. See *Deutr.*20, at large, and 1 *Kings* 8,44. *If my people goe out to War againſt their enimie, &c.*

Obiect. Leaſt any obiect and ſay, this was the old time, when thiñgs were otherwiſe, now we haue a new Law, and the caſe is not alike.

Anſw. Anſ. Let us ſee from that new law (which yet in ſubſtance is not another law) under the N. T. moſt cleare and evident places. *Luke* 3,12,13,14. where manie comming to know their duetie, among the reſt, the *Souldiers* they reſorte to *Iohn*, to learne what they ſhould doe, who inſtructeth them to a harmeles life, not to be rude, but diſapproues not of their profeſſion, onely he laboureth to bring them to a lawfull uſe of it. Moreover, 1 *Cor.*9,7. *Who goeth a warfare any time at his owne charges?* & 2 *Tim.* 2,4. *No man that goeth a warfare, entangleth himſelf in the affaires of this life.* In both which places, the *Apoſtle* maketh honourable mention of wars, duely undertaken. The reaſon is: juſt warres are grounded upon the Law of nature, which requires defence of our ſelues, and reſcuing of ours. So *Abraham* goes out to redeeme his kinſman *Lot*, and to recover his goods, *Gen.* 14, 14. When *Abraham* heard, that his brother was taken captiue, he armed his *trained* ſervants, &c. grounded alſo upon the law of *God*, which requires defence of religion. 1 *Tim.* 2,1,2,3.

Which was approved vers. 10. though he took up armes not by any ſpeciall commandement from God, but frō the law of nature.

2. The fruite hereof in a juſt quarrell (the ſlaughter of *Gods* enimies) is called the *worke of the Lord. Ier.*48,10. *Curſed be he, that doth the worke of the Lord negligently, and that withholdeth his ſword from blood.* Now, it cannot be *Gods* worke, but in a calling, which *God* alloweth. It is alſo a worke of fayth. For the Lords worthies *Heb.* 11,32,33. are ſaid by fayth to haue ſubdued kingdomes. In which place, as the courſe of the Apoſtles diſſertation ſheweth, under fayth is comprehended a perſwaſion, whereby is beleeved, that

that what is done is well-pleaſing unto God.

This then may encourage, ſettle, and aſſure you in your way. *Onely be ſtrong, and verie couragious. Ioſ.* 1. *Let your hands be ſtrengthned, and be ye valiant. 2 Sam.* 2. *Be of good courage, and let us play the men for our people, and for the cities of our God. 2 Sam.*10,12 But of this by the way. The conſequent part of the words, and that which is of greateſt conſequence, is that which he warnes them of, when they draw forth. In theſe words, *then keepe thee from everie wicked thing. Then*] at that time eſpecially *keepe thee*] beware, take heede: The *Hebr.* may anſwer here to φρουρέω, a militarie word uſed for guarding, ſee *Phil.*4,7. the peace of God ſhall keepe, φρουρήσει ſhall guard your hearts 1 *Petr.* 1,5. *kept by the power of God* (φρουρουμένους) guarded. So when *Moſes* bids them keepe themſelues, it is ſuch a keeping, as is a moſt ſpeciall guarding of themſelues: it may anſwer alſo to that other word προσέχω, ſometime of the ſame ſignification in our *Saviours* Sermons. *From everie wicked thing*] [*dhabbar*] is both a *word* and a *worke* or buſines. And then, here is forbidden, wickednes in word or in deed, whether *morall* or *ceremoniall*, as afterward. There be two ſorts of evill things, as evill aire, yll dyet, cold, heat, in their extreames, & this naturall diſcretion ſheweth a man to keepe himſelfe from, and no neede was there to ſpeake hereof, for as everie thing doth naturally ſeeke it good, ſo doth it avoide the contrarie. 2, There is the evill of ſinne, & that is it, which is here forbidden: and firſt he bids them beware of evill, and ſecondly to beware of all evill. The *obſervation* is; *When we are going to confront our enimies, we must then eſpecially take heede of ſinne.* Obſerv. 2. *Evill* is to be taken heede of alwaies; we haue no libertie at one time to be more free for ſinn, then at other times ſimplie. *Gods* word doth never conniue at our extravagancies and excurſions

to evill. *Sinne* is alwaies perillous, & full of danger to our ſoules and bodies; *Sinne* alway ſtandeth in our light, and is a croſſe barre in our wayes; there never came good of *ſinn* at any time. But there are ſome times of more ſpeciall interdiction, and of worſe conſequence if we *ſinn*, and when there ought to be ſtricteſt watch againſt *evill*. At ſome times it may be more perillous, doe more ſcath and miſ-
Obiect. cheife. For it might be here objected; why then at other times we need not care, or be ſo cautious againſt *evill*. Not
Anſw. ſo, but the meaning is, though at all times we are to looke to our ſelues, yet at this time, when we goe to warre, eſpecially. *And take heede to your ſelues* (ſayth Chriſt) *leaſt at any time your hearts be overcharged with ſurfeting, and drunckennes, and cares of this life, and ſo that day come upon you unawares.* Take heede (ſayth he) *leaſt at any time*: He giveth no time of ſinning. *Watch ye therefore and pray alwaies*, as our *Saviour* addeth.

Abraham when he came home from the warres, according to his vowe, kept himſelfe from medling with the goods of that *king*, which to haue received, had beene a wicked thing. See *Ioſh.* 6,18. *And you in any wiſe keepe your ſelues from the accurſed thing* (all ſinne is an accurſed thing) *leaſt ye make your ſelues accurſed, when ye take of the accurſed thing, and make the campe of Iſrael a curſe and trouble it.*

2 *Sam.* 11,11. *Vriah* ſayd unto *David*, *The arke and Iſrael and Iudah abide in tents, and my Lord Ioab, and the ſervants of my Lord are encamped in the open field, ſhall I then goe into mine houſe, to eate, and to drinke, and to lye with my wife; as thou liveſt, and as thy ſoule liveth, I will not doe this thing.* Whoſoever failed therein, he would not, though things in themſelues not unlawfull, onely at that time unſeaſonable. The reaſons are manie and weightie, why we ſhould then forbeare ſinne aboue all.

The

The firſt is, leaſt evill weaken us before our *Enimies*, & ſo we become a fit prey unto them, in the juſt judgment of *God*. *Sinne* takes away thoſe ſpirits, that life, that heart from men, which ought to be in them at ſuch times. *Hoſ.* 4, 11. *Wine and ſtrong drinke, and whoredome take away the heart.* In the 20 of *Deut.* they are bid not to feare, but ſin & wickednes doth juſtly diſanimate. Nothing in the world doth ſo emaſculate a man (& as it were unman him) as *ſin* doth. *Sin* will cut our ſinewes, and diſioint us, wholly enfeeble, and diſarme us in the ſight of our enemies. *Exod.* 32, 25. 2 *Chr.* 28, 19. the people were made *naked* before their enimies. [*pharang*] is to ſtrip or draw off, uncover. What, did *Aaron* or *Iudah* take their armour from them? in no wiſe, but had occaſioned *God* (for the ſinne they cauſed them to commit) to take his armour of defenſe from them. Stript them they had in a manner, of *Gods* wonderfull and mightie protection, and ſo they were as a people ſtark naked. Their defenſe & protection was gone from them, as is ſaid *Num.* 14, 9. *Feare them not, they are bread for us: their defenſe is departed from them.* the meaning is, *God* had left them for their wickednes, and ſo they became naked, and as weak as water. Deprived they were of the power and providence of Almightie *God*, for that time. Though we haue no defenſe in the world, if we haue *Gods* protection, & his arme over us, we want no furniture and covering: on the other ſide, if we haue all outward fenſe, wanting *Gods* protection, we are but bare and open to our enimies.

Secondly, we cannot do evill then, without great preſumption, inaſmuch as we haue leaſt time to repent us of any evill done. Our dayes are never of the longeſt. *What is your life?* ſayth *Iames*, it is *euen a vapour, which appeareth for a litle time, and then it vaniſheth.* If our liues be alwaies ſo momentanie, much more when we goe with the hoſt

againſt our enimies. Souldiers are ſpecially *mortis ſtipendiarij*. We neede not proue unto you the evidence of this, which experience in the wars doth ever ſhew: yet for our remembrance, looke upon theſe places of Scripture, where you ſhall ſee the hazards of the wars. *Deut.* 20, 5, 6, 7. order is giuen for ſuch and ſuch to returne, & the reaſon is, from verie great likelihood, *leaſt they dye in battell. Iudg.* 9, 17. *My father* (ſayth he) *fought for you, and adventured his life far.* So that, the life of a man in the wars is in the greateſt perill, & venture that may be: 2 *Sam.* 11, 25. *The ſword devoureth one as well as another.* Chap. 15, 21. *Surely, in what place my Lord the King ſhall be, whether in death or life, there will thy ſervant be.* 18, 3. *Thou ſhalt not goe forth* (ſaid the people to the king) *for if we flee away, they will not care for us, neither if half of us die, will they care for us, &c.* by all which we may ſee the continuall hazards we are in: at that time we carrie our liues in our hands, and there is but a ſtep betweene us and death. What time will there be, or place for repentance, in caſe we doe, eſpecially if we will, ſinne. Then to ſinne muſt needs be a ſinning, *with a high hand*, and preſumptuouſly, when we know, that for that, and other reaſons, we ought then to ſinne leaſt.

Thirdly, how heynouſly was *God* offended with the whole hoſt of *Iſrael* and *Ioſua* for the ſinne of *Achan*, *Ioſ.* 6. and *Num.* 25, with all the people, yea with the *Heads*, v. 45. *Take all the heads of the people, & hang them up before the Lord againſt the Sunne, &c.* Num. 16. *And they fell upon their faces & ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſinne, and wilt thou be wroth with all the Congregation?*

Fourthly, becauſe it is the greateſt honour, when the occaſions are greateſt, to be abſteinious from ſinne. At other times perhaps, we haue not that freedome of our ſelues, we cannot alwaies do the evill we would, we are pent and walled

walled in perhaps, then if we do no evill, it is no marvail, but when the dore is open, as it were, and we haue more oportunitie to ſinne abroad, then not to ſinne, is greater glorie. As it is a greater grace to abſtaine from druncken-nes and ſurfeting at feaſts & meetings, when the occaſions will be more, becauſe of more freedome and plentie of the creatures, & becauſe of the vile provocations through pro-phane healths, which one or other commonly puts afoote. And change of *place* brings change of *obiects*. *Achan* had not had the occaſion but there where he was, to haue play-ed the thief. And for *Achan* to abſteine at other times, was no praiſe to *Achan*, but then to haue forborn, had been his glorie. *If thou faint in the day of adverſitie* (or, if thou art re-miſſe in the day of ſtreights) *thy ſtrength is ſmall*, (or, nar-row is thy vertue) *Prov.* 24, 10. If thou ſheweſt not thy ſelf a man, when occaſions come upon thee, thy reſolution and courage is but weake.

Fiftly, he that hath power over himſelf abroad, will un-doubtedly keep him ſelf at home. Let a man liue *ſoberly, godly, and righteouſly* abroad, and ſuch a one ſhall be ſafer from evill doing at home. Tit. 2.

Sixtly and laſtly, we ſhould ſo minde our calling (*hoc a-gere*) and be ſo employed and exerciſed, ſo intent and taken up therein, as to finde no leaſure to ſinne.

This ſerues for complaint, for (alas!) when are we more ſinfull, we runne into forbidden evill, becauſe it is forbid-den, and then eſpecially, when it is moſt forbidden. So ma-lignant is our nature, ſuch peccant humours are we repleat of, unleſſe purged with a great deale of grace. It is this doth aggravate our ſinn, that we then ſin moſt, when & where-in we ought to ſin leaſt. We are ſinfull enough at home, but when we are gone forth with the hoſt, to fight againſt the common adverſarie, then, then we are exceſſiue, & fall

together by the eares, & fight unmanly one with another, then we ring of prophanenes, then towne and countrie, & all places where we come, are filled with the noise and clamour of our evils, our drinking, and drabbing, & stabbing, and pillaging without respect of persons. I wish we might not speake so often of these things. Tis no pleasure to us, to grate your eares with the unpleasant and harsh sound hereof. Yet, as he that will haue his sores cured, must suffer them to be touched, yea sometime launced: so, if you will haue these evils healed, you must heare of them, and sometime with bitter reproofe to them.

Is this to keep us from evill, to run into the wilfull and headie practise thereof, *as the horse rusheth into the battell?*

NOTE. And is it not usually seene, that manie come sober and civill at least, to the warrs: but when once the host is gone forth, and they with it, they do as much forget goodnes, as though they had never knowne, or beene where it grew. And yet some of them, haue had good education, graue instructions, sweet plantations, and haue sproute up with the blossomes of hope: some of them haue had religious carefull parents, who haue sown them with the seeds of moralitie toward men, true pietie toward *God*, who yet, when they betake themselues to the warres, loose all civilitie, all frugalitie.

Secondly, let this admonish you to looke better to your selues, for keeping your selues from sinne, as at all times, so in the Campe, especially. Haue speciall care, when the host goeth forth to battell against your enimie, to doe no wicked thing. *Take ye therefore* (sayth *Moses*) *Deut.* 4, 15. *good heed unto your selues, least you corrupt your selues.* So, be more then ordinarily carefull, that no unseemely thing be done by you, or any of you, at that time aboue all other. Lay all those foresaid reasons before you, and consider well what argu-

arguments diſſwaſiue they may be unto you, from ſinne and wickednes, when we are come out with the hoſt to war. And firſt, remember how it may weaken your hands, enfeeble your hearts, ſo that when you ſhal think your ſelues, in a manner, *bewitched*, it is nothing but *ſinne* hath done it. *Ieſ. 33, 14. The ſinners in Sion are afraid, fearfulnes hath ſurprized the hypocrites.* And that, which is your weakenes, ſhall proue your *enimies* ſtrength, not the ſins which they do, who know no better, but the ſins which you do. The danger of ſin is not ſmall, the prophet *Moſes* would dehort them from it, as frō a thing moſt pernicious. Sin is deadly & hurtfull, in as much as it takes away our ſtrength from us, & giveth ſtrength to the *enimie* againſt us. You know, how eaſily *Iſrael* was vanquiſhed by the ſin of *Achan*. *Balaam* and *Balak* would haue wiſhed no more, then that *Iſrael* might haue been more inſnared with ſin, whereby they ſhould ſoone haue felt alteration. *Sin* cutteth off our locks, as *Dalilah* did *Samſons. Sin* is as *poyſon*, which when a man hath taken in, his haire, his nailes fall off, & teeth looſen in his head: Such a poyſon is ſin to the bodie of an *Armie*, to the heart of man, it maketh all ſtrength to fall from him, & wholly diſſolveth him in a manner. It is like the fiſh *Torpedo*, which with her deadly, & Narcotick force, benummeth the hand of him, who commeth near to catch her. In a word, it is like the *Remora*, which beyond admiration ſtayes our courſe, as *Caius* the *Emperours* ſhip, when the whole fleete went forward; which while they wondred at, and ſearch was made, they found that little creature cleaving to the Rudder. Is that it (quoth he) with indignation, that withholds me? It is ſtoried of the *Iewes* that while they ſinned not, they proſpered. *Becauſe God* (ſaith that *Ammonitiſh* captain) *who hateth iniquitie was with them*

Plato in Menone.

Plin. lib. 32. cap. 1.

Iudith 5. 16, &c.

them. But, when they departed from the way he ſet them in, *they were deſtroyed, led captiue, had their temple caſt downe. And now one thing* (ſayth he) *ſhall be their ruine, if there be any fault by ſinne againſt God in this people, euen this ſhall be their ruine, let us go vp, for we ſhall foile them: but if there be no iniquitie among them* (that is, if they haue kept themſelues frō euerie wicked thing) *let my Lord* (ſayth he to the Generall) *paſſe by, for we can preuaile nothing. They will haue the honour, and we ſhall goe by the ſhame.* For which ſpeech he hardly eſcaped with his life. To apply this, when you goe out vpon ſeruice, know nothing in the world can impede & prejudice you, but ſinne, that you may keep your ſelues from evill, when the hoſt goes out to war. As when nature ſtriveth with a diſeaſe, we wil not weaken it by more diſtempering our bodies, with what may wrong them, but will keep our ſelues within compaſſe, according to the wholeſome rules of phyſick: ſo, when we ſtriue with the common adverſarie, we ought to keep our ſelues within compaſſe, according to the wholſome rules of *Gods* word. Some things there are, we ſhun, which would not do us halfe the harm, which yet we cannot ever avoid, as yll weather, ſickenes, fire, water. There be other things againe, to wit, our *ſinnes*, far worſe, & more pernicious, which we may avoid, if we would.

Secondly, remember how preſumptuouſly you ſinne, & with an extream high hand; when you ſin now, when as you know you ought to ſin leaſt, not being ignorant what litle ſpace thou mayſt haue, or none at all, for grace and repentance. If thou wilt put forth thine hand to evill, thou mayſt be dead, before thou ſhalt haue a heart to conſider, or time to ſay; *Lord, what haue I done?* *Ahab* was ſlaine by a bow drawn at a venture, and ſmitten between the joints of his harnaſſe, when he litle thought of any ſuch thing. One

2 Kin. 22, 34

Ieſus

Ieſus the ſonne of *Ananus* (as *Ioſephus makes mention*) going about the walls, in the ſeige of *Ieruſalem*, with a ſtone ſhot from out an Engine, was ſodeinly killed. I note it, not as wonder, but giue inſtance of a thing, though ordinarie, yet worthie to be made uſe of. *Ioſeph. lib. 7. cap. 12.*

Thirdly, remember that if *God* were ſo offended with others, and a people as well beloved as we, for one or two evils, that he will not be well pleaſed with us, except we be more carefull then they were. He is angrie at ſin alike in al.

Fourthly; remember what an honour this will be to you, to keep your ſelues from evill, when you haue the greateſt occaſions to run into evill. You muſt not thinke to make that an excuſe; who can in a *leager* keep himſelf from the common evils? I confeſſe it is hard; but ſo much the rather ſhouldſt thou keep thy ſelf from doing evill, if thou reſpect thine own honour, which then is ſeen moſt, when the occaſions, to haue been wicked, were not the leaſt. It is a teſtimonie, of the greater meaſure of grace in thee.

Fiftly; remember to keep thy ſelf from evill abroad, and thou wilt with leſſe difficultie do it at home, that ſo both abroad and at home, it may be well with thee, and *God* may bleſſe thee.

Laſtly; remember that *one thing is neceſſarie*, thy calling, thy employment, which for the moſt part ſhould ſo take up thy thoughts, that thou ſhouldſt not haue time to doe evill. *Luke 10.* *Obj.* But muſt we haue no time to recreate our ſelus? *Object.* *Anſ.* Yes, but not with ſin. He that ſaith there is a time for all things under the ſunne *Eccleſ.* 3. doth ſpeak of no time allotted for ſin, becauſe ſinne muſt be done at no time. He devideth time between ſundrie ſorts of things, but he devideth none between good employment, and evill practiſe. To ſhew, that we ſhould be alwaies doing ſomewhat, where of ſome good may come, never doing any thing, which is *Anſw.*

of

of a nature evill in it ſelf, or of evill conſequence.

Keep thee, (ſaith *Moſes*) from evill, *when the hoſt goes forth.* Firſt, he ſpake of the *generall* bodie, then of the *particular.* The *particular* leſſe carefull of himſelf, to keep himſelf frō evill, but giving libertie to himſelf, draweth on the *general.* Sin is of a ſpreading nature: and when one goeth before, (like beaſts that leape over a pale into a corne field, or out of the parke) all follow. The prayer, *Deliver us from evill,* requires your diligence & care, not to run into evill. Who will madly run into a ditch or well, and yet ſay, *deliver us from evill?* We muſt thinke *ſinne* to be to us, as the forbidden fruit to *Adam,* which he might not eat of, upon pain of death. We muſt let *evill* be to us, as the *hony* to them 1 *Sam.* 14. which *Saul* too ſtrictly forbad his *ſouldiers* to meddle withall. *Sinne* muſt be to us, as the wine to the *Rechabites,* abominable to ſip of. Yea, we muſt keep our ſelues, & everie one his brother, as near as is poſſible, for that ſinn we may keepe others from, and do not, becommeth our ſinne. The *Apoſtle* bids us, not to partake in other mens ſinns: then do we partake in other mens finnes, not onely, when we joyne with them, but when we doe not, (if it lye in us) hinder them from evill. And the evill which any doe, by our connivence, ſhall trouble us, as well as them, perhaps more. And ſuch as are in place muſt watch & keep others from evill, as much as in them is, (and much is in them to do, a great deale more then they do) viſit their unlawfull haunts, and haue a vigilant eye, to them. And one another muſt we keep by good counſell, by forbearing to joine in evill, and by diſcovering intended evill. But eſpecially, let everie man keepe himſelf, leaſt we be exemplarie to others in evill, & ſith a mans own good, ſhould chiefly be tendred by himſelf. 1 *Theſ.* 4, 4, 5. *This is the will of God, euen your ſanctification, that ye ſhould abſtaine from fornication. &c.*

1 *Theſ.*

1 *Theſ.* 5,22. *Abſtein from all appearance of evill.* 1 *Pet.* 2,9. *I beſeech you as pilgrims and ſtrangers, abſteyn from fleſhly luſts.* 1 *Tim.* 5,22. *Keepe thy ſelf pure,* and in another place, 1 *Tim.* 4, 16. *Take heede unto thy ſelf.* *Iam.* 1. to keep himſelf, *unſpotted of the world,* is *pure religion.* *Iude* 23. *hating euen the garment ſpotted with the fleſh.* And *Rev.* 18. *touch no unclean thing.* hold all ſin for unclean, to keep thy ſelf from it.

And that we may do thus the better, conſider briefly, what *meanes* may be uſed by us. The *means* may be reduced to this method and order: viz. they are either *generall* or *ſpeciall.* Of the former ſort, is to gird to ones ſelf the whole *armour of God.* *Eph.* 6,14. And of that armour, to remember the ſword, which is the *word of God,* and ſpecially ſuch places of the *Scriptures,* as this, and the like before. And let thy heart, be the ſheath of this ſpirituall ſword. *Pſal.* 119,11. *I haue hid thy word within my heart, that I might not ſinne againſt thee.*

Secondly, thinke of *prayer,* which though it be no proper piece of that armour, yet neceſſarily belongs thereunto. With prayer join vowes, from a reſolved ſpirit. Pray, I ſay, to *God,* to keepe thee, as the prophet *Ier.* 17, 14. to *God* do thou pray for his grace, *The Lord is faithfull, who ſhall ſtabliſh you, & keep you from evill.* 2 *Theſ.* 3,3. And his grace is powerfull 1 *Pet.* 1,5. *to guard thee.* Forget not *vowes,* which is *the bond of the ſoule.* *Num.* 30,3. And the Greek word εὐχὴ, is both a *prayer,* and a *vow* in ſenſe, and we ſhall do well to joyne them together in *practiſe.*

Of the latter ſort of means, to wit, the *particular,* are theſe four, which follow. The firſt is, to look to the heart, and to the verie firſt riſings of evill there. The heart is the fountain. Other evils lye without you, but the evils of ſin lye within you, in Ambuſcado, euen in our verie hearts. *Salomons* counſel is, *Pro.* 4. *Aboue all keepings keep thy heart.*

Let not thy heart consent, nor giue it leaue, to thinke of evill, and thy hand shall never act any unworthy thing.

Secondly; keep from outward occasions, and make a covenant with thine eyes. And if thou wilt indeed keep thee from wickednes, keep thee from *wicked companie. Prov.* 1, 10. If thou be a child of wisdome, heare the wholesome counsel of thy mother, saying: *My son, if sinners intice thee, consent thou not.* If still they urge thee (as sin is impudent, and importunate, and will hardly be said nay) & say *ver.* 11. *Come with us, let us lay wait for blood, &c. ver.* 14. *Cast in thy lot among us, let us all haue one purse.* My sonne, *walke not thou in the way with them, refraine thy foot from their path: for their feete runne to evill. &c.* There is no more diuelish occasion to all wickednes, then wicked & vicious company.

Thirdly, betake thy self to the opposite good thing, or busie thy self in wel-doing, about thy calling, *generall*, as a *Christian*, in prayer, in reading profitable books, *divine* or *politique* when thy leasure serues thee, not in those bawdy and wicked Playbooks, or *Amorous* toyes, the scumme and scurf of scald and scabby heads, as one calleth them.

Particular, in the place that thou art in. And somtimes unbend thy self thou mayst to the moderate exercise of some lawfull recreation.

Fourthly; labour for a greater measure of *Gods* fear. What is the reason we are so headlong in sin, and so voide of all care, but the want of this grace? There is a slavish fear, and a fear filiall: if it be but from a slavish fear that thou fears to do evill, to avoid punishment, which will certainly follow thy sin (*for be sure thy sinne will finde thee out. Num.* 32, 23. And *the stipend of sin is death. Rom.* 6, 23. And *if you liue in the works of the flesh you shall dye. Rom.* 8, 14.) euen that is somewhat, and shall lessen thy punishment in hell. If it be from a filiall fear and respect, that withholds thee, it is so much

much the better, that like a childe, the loue of thy Father, mixt with an awfull fear of his diſpleaſure, reſtreineth thee. Were ſuch a fear, or any feare of *God* before our eyes, & in our hearts, it would keep us from a great deale of ſin. It would tye our tongues from lyings, ſlanders and falſe *accuſations*, from hideous *blaſphemies*, which flye up & down among you, from *filthie-ſpeaking*. Would binde our hands from revenge, & ſhackle our feet, from running to any evill whatſoever. But this fear of *God* being away, (as it is from the moſt) we make no ſcruple, no conſcience, no matter of any wicked thing or word. If thou hadſt the fear of that glorious *God*, whoſe order this is, which is here giuen, thou wouldſt not dare to put forth thy hand to evill. Compare *Mal. 3, 5.* with *Rom. 3, 14--18.* and there may be ſeene that the want of Gods fear, is the cauſe why mē dare do any wickednes.

The ſecond thing to be noted here, is, that this prohibition is *abſolute*, and *univerſall, to forbeare all evill. Then keep thee from everie wicked thing*, or, *from all.* *Obſerv. 2.* *Men muſt keep themſelues from all and everie evill, when the hoſt goeth forth &c.* There is a twofold prohibition from evill, as one ſheweth. The one *abſolute*, and ſimple: as to blaſpheme, to lye, which are directly againſt *Gods* nature, which we may in no wiſe doe, upon any termes whatſoever. The other reſpectiue; as not to kill, work on the Sabboth, plunder, burne, and fire houſes, and corne, which things *God* himſelf doth ſometime, and is lawfull to be done againſt an enimie. The evill we are here forbidden, is of the former nature, in manners and behaviour, from all which we are to abſteine. Obſerv. 2.

When *Adam* was in *paradiſe*, *God* gaue him the liber- Gen 2, 16, tie of all trees in the garden, except the tree in the midſt 17. of the ſame, which he enjoyned him not to touch. Al-

lowing him all trees, exempting him of one. But in this case, *God* allowes no tree of sin to be approached unto: he hath exempted us from everie one. *Lev. 18, 24. Defile not your selues in any of these things.* and *2 Cor. 13, 7. I pray God* (sayth the Apostle) *that ye do no evill, not that ye should appeare approved, but that ye should do that which is honest. &c.*

The reason is; *Gods* hatred, & minde, doth go against evill universally; all as well as any; who therefore hath forbidden all evill in the morall Law. And in the 14 v. here following, *God* must not se any uncleānes in them.

Secondly, Conscience, where it is of evill, as it is evil, forbeareth one as well as another, everie one, as well as any one: for conscience is *universall* in good or evill.

Consect. Hence then you see, that we would not haue you more precise and scrupulous in your cariage, and conversation among men, then *Gods* word would haue you; wherein you see no dispensation, for any wicked thing. The Word whereby you must be judged at the *last day*. We dare giue you no more libertie, then that doth; and wish, that you would take no more.

But let us enquire, what evils specially of all evils, we are to forbeare. And some *species* and *particulars* conteyned under this *generall*.

First; thou must keepe thee from those evils in particular which *Gods* word doth mention to be evils, and wicked things, more specially, in his sight; as namely: *Violence*, to those we ought to offer no *violence* unto. See these places: *Deut. 2, 4.* a strict command. *And command thou the people saying; ye are to passe through the coast of your brethren, &c. take good heed unto your selues, meddle not with them. Deut. 20. 19. God would not suffer them to doe violence to the trees. Luke 3. 14. Doe violence to no man, &c. Psal. 62, 10. Davids* speech to his *Souldiers*; *Trust not in oppression*,

ſion, become not vaine in robberie. This is one of that all, which we are forbidden, and yet too rife among us, and too commonly practiſed by us.

Another is *fornication* or *adulterie.* See 1 *Sam.* 21. 4. *Davids* young men muſt keep them ſelues from women. and 2 *Sam.* 11, 11. *Vriah* alſo ſpeaks againſt lying with his own wife at that time, much leſſe would he haue his *whoore* by him, at any time.

Which (as it ſeemeth (reſpected not ſo much the holy bread in that place ſpoken of as their iourney with David in the warrs, although their own women.

Another wicked thing is; *abuſe of the creatures* in drunkenneſſe and ryot: which exceſſe in a campe, is contrarie to that, required in thoſe that goe a warfare. See 1 *Cor.* 9, 25. *Everie man that ſtriveth for the maſterie is temperate in all things.*

Another wicked thing; is *murmuring* and *mutining* in the Campe. See this taken notice of in thoſe rebels *Num.* 16, 1, 2, 3, 11. which was to be puniſhed with death. *Ioſh.* 1, 18.

In a word; *evill ſpeaking* is wicked. And that is under this *Hebrew* word, forbidden in the text, which ſignifieth *word*, as well as *thing*; *keepe thee from everie evill word*, as well as *keepe thee from everie wicked thing.* See *Lev.* 24, 11, 14. *he that blaſpheamed* (or, as the word ſignifieth, that pierced through) *the Lord his name, all the Congregation ſtoned him.*

And, theſe be ſpecially the evils, when the hoſt goeth forth we are to keep our ſelues from. And whatſoever els is wicked: and thinke no evill to be too little to be eyed. Conſider him *Num.* 15, 32. that having gathered ſticks upon the Sabaoth day, he muſt be ſtoned without the Camp.

Secondly; thou muſt keep thy ſelf, as from everie evill & wicked thing, ſo from *thy particular evill*; which is, the evil of ſinn thou art moſt by nature prone unto. *David* calleth it, his *iniquitie.* *Pſal.* 18, 24. *I will keepe my ſelfe from mine*

iniquitie. As everie wise and carefull man will looke most to that humour, which is most naturally predominant in him, and correct it. *Psal.* 39, 1. *I sayd, I will take heed to my wayes:* and becauſe he might ſooneſt do amiſſe with his tongue, he would ſo take heed to his wayes, that he would not offend with his tongue, which he moſt feared, it ſemes: *I will keepe my mouth with a bridle.*

Conſect. 2. Therefore againe, in caſe we haue fayled againſt this caveat, & haue done any evill, our hearts ſhould ſmite us, for as much as we haue ſinned againſt the expreſſe charge of *Gods* word. And this is a ſigne of true grace, and of *Gods* good *ſpirit*, and of a tender conſcience in a man, to feele the evill he hath done. A man of a tender ſtomack, or, who hath this or that grief about him, if he venter to eat or drinke of a thing that is hurtfull, he ſhall preſently hear of it, in that part yll affected: ſo, whoſoever hath a true conſcience of all evill, having unhappily done any, drawn away of his own luſt, and entiſed; will ſoone complaine thereof. *David*, when he had ſtretched out his hand againſt *Saul*, the Lords anointed, the fact did not a little perplex him.

And thus much of this Caveat giuen the people, to forbeare evill, and everie wicked thing, when the *hoſt* eſpecially is gone forth againſt the enimie.

Now it followeth, that we conſider the words of the 14 verſe. *For the Lord thy God walketh in the mids of thy Campe, to deliver thee, and to giue up thine enimies before thee: therefore ſhall thy Campe be holy, that he ſee no uncleannes in thee, and turne away from thee.* Which words, follow as a reaſon of the former, why they muſt doe no wicked thing in the hoſt. The *argument* hath two things in it, to be generally noted:

Firſt, a *propoſition*, concerning *Gods* preſence among them.

them: *For the Lord thy God walketh in the mids of the Camp.*

Secondly; the *conſequence* or *concluſion*: *Therefore ſhall thy Campe be holy. &c.*

The firſt, is amplified from the finall cauſe of *Gods* preſence among them; which is, *to deliuer them, and to giue up their enimies before them.*

The Lord thy God.] The *Chalde* applieth it to the *Diuine Majeſtie*, or *preſence*; ſo called, from *dwelling*, and fitly applyed to *Chriſt*, who dwelt among us, *Ioh.* 1. And doubtleſſe, the auncient *Hebrewes* meant it of the *Meſſias.*

Walketh] *mithallech*, the *forme* of the word, noteth the frequencie of the action, walking up and down, and as it were, to and fro, here and there, continually, like a diligent *inſpectour* or *overſeer.* *In the midſt*] that is, among or within the Campe, as the *parallell* phraſe elſewhere betokens; not preciſely reſpecting the midſt, the heart, but the Campe *generally.* See *Gen.* 2. 9. 3, 3. and 23, 6. *Gen.* 24, 3. for the meaning of this phraſe.

The firſt *obſervation is*; that *God hath his walke among us, where we are encamped againſt his and our enimies.* Obſerv. 1.

In the 20 chapter he is ſaid, to be with them, and to accompanie them in their wars.

Levit. 26, 11, 12. *I will ſet my tabernacle among you, and my ſoule ſhall not abhorre you. And, I will walke among you.* Chald. *My* Word *ſhall walke among you.* Compare it with *Ioh.* 1, 1.) and will be your *God*, and you ſhall be my people. *Gods* walke is everie where, *He* hath his paths in the ſea, and ſtrideth over the land. But, he is ſpecially ſaid, to be in ſome places. As *Ioſhua*, lodged among his people *Ioſ.* 8, 9. ſo, *God* encamps among his, and lodgeth in the midſt of them, *as a King in his armie.* *Iob* 29, 25. *Iob* compares himſelfe in the dayes of old, ſpeaking how it was wont to be with him in elder times, the years of his proſperitie,

ſperitie, when the light of *God* ſhined upon his tabernacle, ſayth, *he ſate chiefe in the gates, as a King in the armie.* *God* walketh in the mids of his Camps, as a *King* in the armie, as the mightie *Lord Generall*, and *Lord of hoſts* and armies, like *a man of warre. Exod.* 15, 3.

Conſect. 1. Doth the *Lord God* walke in the mids of our Camps? then ſhould we take him in. Doth he walke abroad, as it were, and ſhall we let him alone, and not ſeeke to enjoy him? oh, let him haue a roome in your hearts, in your tents and Cabins, he knocks, and would enter in to you, if you will open unto him. Yet I muſt tell you, *God* will not goe in to all. He will abhor to goe into *Achans* tent, for there lyeth the *accurſed thing.* In the 16 of *Num.* 26 ver. they are bid to depart the tents of the wicked; and will God himſelfe goe in to them? *He* will not goe into theſe filthie places, that are neſts, and cages of uncleane birds, and where no goodnes, no holynes dwelleth, no prayer, nor prayſing of him, no reading of his word, nor feare of his majeſtie reſideth: nothing but lewdnes, wantonnes, oaths, and all manner of impietie. Nay, *God* will turne away from ſuch, as followeth here in the words. If thy tent be a tent of wickednes and ſinne, *God* is a conſuming fire, and will ſcatter fire, and burne up the tents of wickednes, and the wicked in them. *Purge out therefore the old leaven*, that the *Lord* may delight to come into us. But as there was no roome for Chriſt in the Inne: ſo I doubt me, there is litle roome for *God*, in the tents and tabernacles of many of us. He walketh in the midſt of us, to ſee who will giue him the beſt corner of his heart, the beſt entertainment in his tent. If ſome great man of worth and preſence ſhould make his walke continually among us, if we thought, he would vouchſafe to come in unto us, we would make him the beſt welcome we could: but there is not

is not the meaneſt of us, if by prayer we invite *God* unto us, though our tents be never ſo poore, to whom he will not eaſily vouchſafe to come. But we unkindely neglect him, being naturally ſtrangers unto him *Epheſ.* 4. Yet as the *Spouſe* in the *Canticles* tooke hold of *Chriſt*, and pulled him in: ſo take thou hold on *God*, and draw him in to thee. But, *there is no man, that calleth upon thy name, and that ſtirreth up himſelfe to take hould of thee*: as the *Prophet* complains *Iſ.* 64. ſpeaking of *God*. *Acquaint now thy ſelf with him, and be at peace, thereby good ſhall come unto thee, put away iniquitie far from thy tabernacle. Iob* 22. 21.

Secondly; Is *God* walking among us? therefore, we haue, and ſee the more reaſon to keepe our ſelues from everie wicked thing, as before we heard. A moſt effectual *argument* muſt this needs be, to conſider him, who is inviſible, and hath his walke in the midſt of our Campe, for everie man to binde himſelf to the good behaviour. As a *King* hath many times, his ſecret unknown pacings, inviſible walkings among his ſubjects, and heareth all that they ſay, beholds all that they doe, and ſometimes, heares them ſpeake of things farre unmeete for them to intereſſe themſelues in; poſſibly ſpeaking treaſon, againſt his crown and dignitie, reviling his perſon, diſgracing him, or ſome of his, depraving his government, his actions or doings. And all this, with a ſilent eare paſſing it by, or els takes hold of them in the manner. Euen ſo doth *God* walke in the mids of us, we ſee him not, a cloud covering him, a Canopy overſhadowing him and his brightneſſe, leaſt we be conſumed by him, who ſeeth and heareth, though we thinke not.

And, as in the third of *Geneſis*; he was walking in the mids of the garden, when *Adam* and *Eue* had hid themſelues, and called unto them: ſo can he call unto us, what-

ſoever we are about, whenſoever we ſpeake, or do amiſſe, as he called ſodeinly to them three for ſpeaking evill of Moſes *Num.* 12, 1, 2, 4. And can he chuſe but heare us blaſpheaming his name, and toſſing his glorious *attributes* up and down, in our unſanctified mouths? Shall not he, who walketh in the midſt of us heare our diſgracing his *meſsengers*, reviling his *ordinances?* Can he chuſe but ſee our *miſ-carriage* and *miſbehaviour* toward him, and one toward another? Cannot he ſee one reeling in his filthines of ryot and exceſſe, in his drinke and vomit; another ſmiting with the fiſt of wickednes? another *idle*, negligent in his ſervice, or ſinfully employed? *Thou giveſt thy mouth to evill, and thy tongue frameth deceit. Thou ſitteſt and ſpeakeſt againſt thy brother, and ſlandreſt thine owne mothers ſonne. Theſe things haſt thou done, and I kept ſilence, thou thoughteſt that I was altogether ſuch a one as thy ſelf: but I will reproue thee, and ſet them in order before thee.* Pſal. 50, 19. *For the wayes of man are before the eyes of the Lord, and he pondereth all his goings.* Prov. 5. 21. *Mine eyes are upon all their wayes, they are not hid from my face, nor is their iniquitie hidde from mine eyes.* Ier. 16. 17. The greateſt incentuie to all good comportment and carriage, is this; to remember, *God* is walking before us. And, *he which made the eyes ſhall not he ſee? he that made the eare ſhall not he heare?* Pſal. 94. If thy *Prince* or *Generall* were walking in the midſt of us wouldſt thou dare to doe what thou doeſt, for evill, when thou dreameſt, he is not neare thee? *Offer this* (ſayth *Malachie*) *unto thy Prince.* So, doe that which thou ſhouldſt not do, before thy Prince, and ſee how he will take it at thy hands. And, ſhall the glorious *God*, *of pure eyes* walke up and down among us, and we boldly and preſumptuouſly ſinne againſt him, juſt before him? oh, ſet *God* before you. But, ſayth *David* of the wicked, *God is not in all their*

thoughts

thoughts. Let his *reſpect* rule and ſway, in the hearts of us all. *Stand in awe therefore, and ſinne not. Pſalm.* 4, 4. He ſhall not neede to come downe (as *according to men* is ſayd of him) now, and ſee whether we haue done altogether after the crye of our ſinnes, and if not, that he may know. Wherefore, doth the *Lord* walk in the midſt of our waies, of our walkes, of our Camps? what ſhould we be carefull to doe then? but, to take heede to our wayes and walkes, that they be not to evill, but to walke before him, and be upright, as he ſpake to *Abraham*, *Gen.* 17. 1. and walke humbly with our *God*: *Mich.* 7. *What doeth the Lord thy God require of thee, but to ſhew mercie, &c. and to walke humbly with thy God?* Let us neither doe nor ſpeake any more, then what we durſt doe or ſpeak before the *Lord*, who walketh in the midſt of our Camps.

Conſect. 3. Then here may we performe ſervice to him, euen in our Camps, where he is, where he treadeth. Tyed we are not to any remote place, to goe and worſhip the Lord, or if we would enquire at *God*. His *arke* in the mids of them 1 *Sam.* 4. 5. 6. was a *Symbolicall* ſigne of his preſence among them. And that he who *walketh in the midſt of the ſeuen golden Candleſticks*, walded alſo, in the mids of their armies. Here may we, here ought we, to erect and ſet up his worſhip. For this cauſe we finde the *Levites* were diſperſed among their Camps, and quarters, as we may read in *Numbers* and *Ioſhuah*. And when *Saul* was in the field, the *Lords Prieſt* was with him, 1 *Sam.* 14. 3. And if indeed the *Lord* walk in the mids of our Camps, let him haue his *Sabaoths* ſanctified, and thoſe dueties performed, which he expecteth from us. Let him haue his *morning*, and *euening ſacrifices* among us. Oh, let his walks ſmell & ſavour with the reake of all good things done to him. And that he may delight to be among us, let us, oh let us per- Revel. 1.

fume his waies with the odoriferous incense of prayer and praise, and strew his walks with the sweete spices of fayth and repentance, as with roses and lillies.

This first part is illustrated, from the end of his walking in the midst of our Camps: Namely, *to deliver thee from thine enimies, and to giue up thine enimies before thee.* Gods oracles are plaine, and labour with no ambiguities, like those of *Pyrrhus* and *Cræsus*, whereof no certaine meaning could be gathered, whereupon to go boldly forth.

Vnde Apollinis λοξίας πεφ τὸ λοξῶς μαντεύεσθαι, quod ambiguis ambagibus, responsa consulentibus daret.

to giue up thine enimies before thee] to deliver before, here, and 2 *Chron.* 6. 36. is to deliver unto. Conferre *Deut*, 7, 2. with 23. as if he should haue said. In thy Campe doth the *Lord* thy *God* abide, there doth he walke purposely, to deliver thee from thine enimies, and to deliver thine enimies unto thee.

Observ. 2. *Observat.* 2. *Gods walke, and presence amids our Camps, is with a purpose to doe us all good, to keepe us from our enimies, and to giue us power over them.* Not onely, to deliver us from them, that they put us not to the worse, but to giue them into our hands. See *Deut.* 20. 4. *The Lord your God is he that goeth with you, to fight for you against your enimies to saue you.*

The reason is: first, because his people haue the right & the cause. See 1 *Kings* 8, 45. And the *Lord* is bound after a sort, to mainteine their judgment, their *right* or *cause*.

Secondly, the warre is his. 2 *Chron.* 20, 15. *the battail is not yours, but Gods.* And the cause is the *Lords* own *Psa.* 74. 22. And the *Lord* is their *Capteine.* 2 *Chron.* 13, 12. And, he hath taken them on, who are therefore his armies and troopes, 1 *Sam.* 17. 26. 45. So that his honour lyeth upon it, and is interessed in it, in regard of the enimie, who otherwise will blaspheame, if he saue not his people, they will insult. *Deut.* 32, 27. *Psal.* 79, 4. Againe in regard of his

his people, they cannot glorifie him, as were meet they ſhould. *Pſal. 50, 15.*

Thirdly, God will make his people revenge the *quarrell* of his Covenant upon them.

This ſets before us an argument of *Gods* loue & prouidence, and care for his, in being thus propitious to them in their wars, as to be among them, for ſo gracious an end. Here ſome may obiect; how is it then, they are ſo often delivered, not *from*, but *to* their enimies, & in ſtead of having their *enimies*, their *enimies* haue them: which *Iſrael* oftentimes had experience of between *Egipt* and *Canaan*, and afterward. See *Ioſh. 7.* They ſmote *Iſraell* euen unto *Shebarim*, a place ſo called, from the mightie breach, which was made at that time. So in the 20 of *Iudges* the *Beniamites* ſmote the *Iſraelites* once and againe: and many times the people of *God* are put to the worſe. To which I anſwer two waies. *Obiect.*

Firſt, that ſo it may be for a time, but at the laſt *God* will make this good. Marke then the end, ſee what he hath done at the ſecond, third or fourth bout, his people ſhall carrie it away at length, and haue the day. Secondly, that at any time it falleth out otherwiſe then this ſeemes to promiſe them, is by *accident* for his peoples ſins. And ſo we muſt underſtand this with limitation, and qualified with this condition: *if that we be not in fault God* is ever readie to help us and ſtand by us, ever prone and forward for our deliverance and victorie. When it is not according to this, the fault is in our ſelues. *Oh that my people had hearkened unto me, and would haue walked in my wayes I ſhould ſoone haue ſubdued their enimies, and turned my hand againſt their adverſaries. The haters of the Lord ſhould ſoone haue ſubmitted themſelves unto him, but their time ſhould haue endured for ever. Pſal. 81, 13.* *Anſw.*

Would we approue our waies unto *God*, among us he would walke to deliver us from our enimies, and them to us; but, if we will not, but breake out to everie wicked thing, againſt his expreſſe word, among us he will be, but in judgment, to deliver us to our adverſaries, and to the will of thoſe that hate us. *If they ſinne againſt thee, and thou be angrie with them* (ſayth *Salomon* 1 *King.* 8. 46.) *and deliver them to the Enimie, &c.* Where we ſee, it is *ſinne* that makes *Gods* preſence fruitleſſe, and booteleſſe to us for good. It is not becauſe the *Lord*, who is *armipotent*, could not alwaies deliver us from our enimies, and giue them to us; but becauſe the *Lord* will trie us, and for that we proue him with our ſinnes. Or, *Either* we uſe not the meanes God would haue us uſe, and then *God* will not deliver us, who ordinarily, *will not ſaue his people without his people*, that is, without their diligence. Though the meanes and our induſtrie be nothing without God, yet is it his pleaſure, we ſhould not neglect them, which when we doe, he will be nothing to us. He will haue us up, and be doing, and leaue him to be at our Elbowes, to fall on and ſeeond us. Or ſecondly, we truſt too much to the means, our hearts being too much ſet upon them, and hanging after them. We are apt, to thinke of our own ſtrength and policie, and not to regard God, whoſe power and providence it muſt be to deliver us from our enimies, & them to us. Whence many a day is loſt, and faire exploit vaniſht, many an inglorious aſſault made upon us, to our juſt reproach.

Secondly; we muſt then expect this in fayth, and in the apprehention of God, and his *divine* preſence among us, looke to be delivered from our enimies, and not onely that, but haue them fairly delivered unto us, be they never ſo many, ſo mightie, and warlike a nation. If God were in the midſt of their Camp, for this end, in mercie to reſcue them,

them, and to giue up thoſe *miſcreants* their enimies unto them, ſhould not this greatly encourage them, in hope of victorie? But, this is a fruit of fayth in *God*, *wherefore, looke unto me, and be ye ſaved, oh all the ends of the earth. Ieſ. 45, 22.*

And thus much for the firſt branch of theſe words: *The propoſition, touching Gods preſence among them,* & walking in their Camps to cover their heads.

The ſecond branch of theſe words, is the concluſion or conſequence, wherein note; firſt, an *order*: Secondly, a *reaſon* of that order.

The *order* is layd downe *two wayes, affirmatiuely*, or *poſitiuely*, touching holynes required: *Therefore ſhall thy Campe be holy. Negatiuely* or *privatiuely*, againſt uncleannes. *That he ſee no uncleannes in thee.* The *reaſon* of the *order*, is from the dangerous effect of this; *Gods turning away from them.*

We haue heard *Moſes* telling them of *Gods* preſence with them, now we ſhall ſee what ought to follow thereupon.

therefore the Camp muſt not be unclean. Where he ſpeaketh of the *place*, and of the *men* likewiſe, and the *cleannes* of the one, implies the *puritie* of the other. Of the *place*, their *Campground* muſt be holy. There was a twofold *ſanctitie*: *Ceremoniall* and *Morall.*

The earth they lay upon muſt be *ceremonially* cleane: Alſo their men, their perſons muſt be morally *holy.*

Note further, that holynes may be eyther *fœderall*, or *practicall. Fœderally* and by *league*, they were a holy people. *Deut. 7, 6.* by dedication holy; here is required, that they be *practically* holy.

Obſerv. 3. Foraſmuch as God is among us, we muſt all labour to be holy. God would haue our Camps and leagers holy Obſerv. 3.

Camps

Camps, and holy leagers. Oh (ſayth *Moſes*) if the *Lord* our *God* be among us, our Camps and tents ſhould be holy. But the Lord is among us, in the mids of us. Therefore ſhall your Camp be holy. According to that, *Lev.* 20,7. *Sanctifie your ſelues, and be ye holy, for I the Lord your God am holy.* Where we haue a precept to be *holy*, and a reaſon, *the Lord our God is holy.* A *Campe of Saints* is mentioned *Revel.* 20,9.

1 Theſ. 4. *It becometh all the Lords people to be holy, as he is holy. This is the will of God, your ſanctification, that everie one of you ſhould know how to poſſeſſe his veſſell in ſanctification, and in honour.* *God* would haue his people delight in holynes, as he himſelfe doeth. Holy they muſt be in all things, in their aſſemblies and meetings, of what ſort, or for what end ſoever; and holy in their Camps and wars.

This was figuratiuely enjoyned: firſt, in their *waſhings verſe* 11. When the euening commeth on, he ſhall waſh himſelf, to wit, any man that was not cleane, by any *nocturnall pollution*, he muſt goe out of the Campe, and not come within the Camp, till he was cleanſed.

Secondly; by burying their *excrements*, *verſe* 12. *Thou ſhalt haue a place without the Campe, whither thou ſhalt goe forth abroad, and thou ſhalt haue a paddle upon thy weapon, and it ſhall be, when thou wilt eaſe thy ſelfe abroad, thou ſhalt digge therewith, and ſhalt turne back and cover that which cometh from thee.*

Reaſons for holynes in our Camps. The firſt reaſon is; becauſe *God* can preſently ſmell out any unholynes, who is of perfect ſight, *leaſt he ſee* (ſayth *Moſes*) *uncleannes in thee.* As who ſhould ſay, *God* will quickly ſpye it out, having pure eyes, nothing can hide it from him. And of perfect ſent, if I may ſo ſpeake.

Pſal. 44, 20, 21.

Secondly; that holynes may diſtinguiſh betweene our Enimies and us, without which we differ not from them, they

they from us. For men they are as well as we, ſuch warlike furniture they haue as we. And this ſhall difference more then any diſtance of place, or other qualities. Impuritie doeth in a manner, make a conſimilitude betweene them and us. See *Ieſ.* 1, 10. they are called rulers of *Sodome*, and people of *Gomorrah*, becauſe though by nation and profeſſion, they were Iewes, and the people of *God*, yet in manners they were like *Sodome* and her *neighbours*. So *Ezech.* 16, 3. 45, 46. *Thy birth and thy nativitie is of the land of Canaan: thy father was an Ammonite, and thy mother an Hittite.* So that the impuritie of thoſe nations which they declared in their works, made them altogether like them. In this ſenſe *Saul* was a *Cuſhite Pſal.*7. So that, nothing will diſtinguiſh us from our enimies, but holyneſſe onely, for want whereof, take away the title of *Gods* people, we are as they are. And, our Camps, if holynes reigne not in them, are not the Camps of *Iſraelites*, but of *Philiſtims*, of *Sodomites*, of *Spaniards*.

Thirdly; For our Camps and armies to be holy, would make our enimies bluſh and be aſhamed; yea, would dazle their ſight to looke at us, would throw them to the ground, and make them fall backward, as the *Souldiers* did, when they came to apprehend *Chriſt*, *Iohn* 18, 6. The verie holynes of *Iſraels* Campe, would confound the *armies of the Aliens*. *Holynes* would driue our enimies from us. All *ſinne* and *ſinners* ſinke, and fall at the preſence of *holynes*. The ſame excellencie in *God*, is that which ſcarres all from comming neare unto him, who dwelleth in that *light* of holynes, *which none can attaine unto*: in ſo much that *Ieſay* cryed out, *he was undone, chap.* 6, 3, 5. becauſe of his owne uncleanneſſe, and that wonderfull holynes in *God*. *Peter*, in the ſenſe of his owne impuritie, bids *Chriſt* to depart from him, *Luke* 5, 8. or he muſt runne away 1 *Tim.*6, 16.

from *Christ*. Yea holynes in an *Angell*, which is but a ſparcle of *Gods* holynes, made them ſo affrighted *Dan.* 10,7. and *Zacharie* ſo perplexed, he knew not what to doe. *Luke* 1, 12. And certainly, holynes in *Gods* people, which they haue by communication, and participation from *God*, is that, which if it were in a more excellent degree, would ſkarre their enimies, and make them ſhrinke before them. This *Rom.* 13, 13. is called their *armour of light*, which in truth ſo flaſheth in the ſore eyes of the world, and dazeleth them, that they are able to doe nothing againſt them who weare it. As ſinne and impuritie hath a ſecret kinde of force, whereby we are weakened, and doth fight againſt us; ſo holynes hath a ſecret vertue to worke as much for us.

Fourthly; holynes is to be choſen for it ſelf, it is a qualitie ſo glorious. In regard of this, no queſtion, *Balaam* cryed out, when he viewed the Camps of *Iſrael*: ſaying; *How goodly are thy tents, O Iacob, and thy tabernacles, O Iſraell. Num.* 24, 5.

Fiftly; everie place ſhould be ſuitable to the *Majeſtie* and ſacred nature of the *perſon* therein. Therefore, our Camps where *God* walketh, ſhould be holy: which to be is ſuiteable to his *Majeſtie* and nature. If a King ſhould come and walke among us, there would be ſuch care to haue all things comely and pure: ſo, in that *God* hath his reſidence among us, his place muſt be holy. Yet cannot he contract any impuritie, be the place what it will be. As the *ſunne* ſhyning with his light into the moſt noyſome & filthy vault, yet is free from impuritie notwithſtanding; no more is *God* defiled, by any the moſt noyſome place: yet he delights to finde his owne cleanneſſe, where he is pleaſed to come.

What remaines then, but that we labour and ſtriue to be

be holy, to haue holy Campes, and holy leagers. It was propheſied *Zach.* 14. 20. that on the *bells* of the horſes ſhould be written, *Holynes to Iehovah.* Meaning, that the warres, and Camps under the *Goſpell* ſhould be holy warres and holy Camps. The *horſe* is a warlike beaſt. See *Iob* 39. *Prov.* 21, 31. and by *Synechdoche* in that place of the Prophet, may comprehend other things belonging to the Campe. And when holynes is engrauen upon the horſe, what ſhould the Rider haue on him, but holynes alſo? That ſo our Camps and wars may be anſwerable to that the *Lord* requires here. *Obiect.* But, will ſome ſay, is it poſſible for our *leagers* to be ſo? *Anſ.* Is it poſſible? why not? were it a thing impoſſible, *God* would not haue required it of them or us. Poſſible it is through grace, and the meanes conſcionably improved. And we ſee holynes in ſome, therefore I ſee not, but it may be more generall: which takes away the vaine *obiection* of many, who thinke becauſe they are *Souldiers*, and follow the warrs, they haue nothing to do with *holynes*, ſuppoſing it ynough for *Preachers* and others to be carefull for holynes. But, *God* would haue the Camp holy; now what is the Campe, but thoſe who make the Campe, which are *Souldiers*: wherefore *Souldiers* muſt not caſt off the care of holynes. This holynes ſtandeth in abſteyning from all evill, whereof before. Secondly, in doing the contrarie good: and the rule of holynes, is that of the *Apoſtle*, *Phil.* 4, 8. *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are louely, whatſoever things are of good report, if there be any vertue, and if there be any praiſe, thinke on theſe things.* *Obiect.* *Anſw.*

Now the *meanes* requiſite toward a holy Campe, are ſpecially theſe.

The firſt is; that everie man beginne with himſelf, to re-

reforme himſelf. If everie man cleanſe his owne dore, we ſhall haue cleane ſtreets: ſo, would everie man cleanſe himſelf, we ſhould haue a holy Campe. *Waſh thy heart, Ier. 4, 14.* everie one his heart. *Purge your hands yee ſinners, and purifie your hearts ye double minded. Iam. 4. Everie one that hath this hope purgeth himſelf, euen as Chriſt is pure. 1 Iohn 3. 5.* And for example to the reſt, let the *Leaders* and *Chiefteins*, *Heads* and *Commanders* firſt be holy. *If the eye be ſingle, the whole bodie is full of light*: if they who are chief in place be holy: ſo will the reſt be alſo. It was admirablie ſpoken of Ioſhuah, chap. 24. that *he and his houſe would ſerue the Lord*: Firſt he, and then his houſe, never would his houſe be, if he would not goe before in reformation. So ſhould everie *Worthie* in the *Lords* Camp ſay: I and my Souldiers will be holy, and firſt be a *patterne* himſelfe of holynes to them, and be a living and walking image of *Gods* holines among them. Againe *Iudg. 7. 17. Looke on me and do likewiſe*, ſaid *Gideon* to his men. So they would, no queſtion, behold him, and doe as he ſhould doe. Nothing poyſons a Campe more, then when the infection begins at the head. If
2 Kin. 2, 21. the fountaine be bitter, the ſtreames can be no better. When *Officers*, and ſuch as ſhould be *preſidents* and patterns of holynes to the reſt, when I ſay, they are uncleane, prophane, no marvell though the private *Souldier* be no better. When they will drinke drunke, when they will ſweare, and ſwagger, when they will take licentious libertie to themſelues, it is no wonder, though their followers doe ſo toe. Secondly; *Gods* holy *ordinances* muſt be in the Campe. The *word* eſpecially, or trueth of God. and *Diſcipline*, *divine* and *militarie*. The Diſcipline of *Gods* word, to ſuſpend from the *Sacrament* indifferently, all obſtinate unholy perſons, to ſever the

cleane

cleane from the uncleane, *the precious from the vile. Ier.* 15, 19. And *diſcipline militarie*, muſt not lye dead, but muſt be exerciſed impartially, upon one and other offending, and ſo, ſecond the former: Els your preachers may teach holynes, till their braines fall out at their browes, and to none end. This then muſt be exerciſed in purging your Camps of open and notorious ſinners and ſinnes, as uncleannes of *ſtewes*, drunckennes. And none muſt be borne with, nor ſuffred, that will not be reformed. *Pſal.* 101. *I will early deſtroy all the wicked of the land, and cutte off all wicked doers from the cittie of my God. Prov.* 20. 26. *A wiſe king ſcattereth the wicked, and bringeth the wheele over them.* that is, incorrigible wicked ones, whom no other meanes will do good unto. See, for the exercise of *Martiall diſcipline* in the Lords Campe *Exod.* 32, 27. *Put everie man his ſword by his ſide, and goe in and out thoroughout the Campe, and ſlaye, &c. Levit.* 24. 16. *He that blaſpheameth the name of the Lord ſhall ſurely be put to death. Numb.* 25. The juſt puniſhment of *Zimri* and *Cozbi* for their wicked preſumption. But as once the Prophet, ſo may we complaine, *Habac.* 1, 4. *The law is ſlacked, &c.* an elegant metaphor from the *pulſe*, which in a dying man beates faintly, and retires: ſo when the law of juſt diſcipline beginns to ſlacken, it argues a dying *reipublique*, and is verie ominous. As they had their paddle readie to rid the Campe of their excrements: ſo muſt Diſcipline be uſed to ridde the tents of all the wicked excrements of ſinne. And as *Chriſt* whipt the buyers and ſellers out of the Temple: ſo be couragious, you whom it concerneth, to reforme all enormities. And looke eſpecially to thoſe tippling-places in your Camps, the verie ſincks, and nurſeries of all impuritie. It followeth in the 17 *verſe. There ſhall be no whore of the Daughters of Iſraell, nor a Sodomite of the ſonnes of*

Iſrael, meaning none permitted. *Num.*5,2, 3. *Command the Children of Iſrael, that they put out of the Campe, everie Leaper, everie one that hath an iſſue, whoſoever is defiled by the dead, both male and female ſhall ye put out, without the Campe ſhall ye put them, that they defile not their Camps, in the mids of whom I dwell.* Muſt *Leapers* be put out, and ſhall they be ſuffred in the Camp, who haue a worſe *Leaproſie*, of all wickednes, cleaving unto them, to infect all they come neare? So then, the word of *God* which is holy, his holy and bleſſed trueth, muſt be diligently taught, by holy men, whoſe liues may caſt forth holynes to others. And the ordinances of Diſcipline *Civill* and *Eccleſiaſticall*, *ſubordinate to the word.* The one is to plant, the other to preſerue holynes in us.

Thirdly; *to make choiſe*, as neare as we can, *of the beſt men.* What hopes of a holy Camp, when the ſubject matter is not pickt, whereof the *Romans* were not a little carefull, as may be ſeene in their wars. By *making choyce of the beſt men*, I meane not, the beſt *timbred men*, but the beſt conditioned: not onely he that hath not a tattred outſide, but whoſe minde is not ragged. Make option of the moſt ſtayed, civill, and beſt diſpoſed, and not ſuch as *Iepthah* and *Ieroboam* entertained, *vaine men Iudg.* 11. 3. *2 Chron.* 13. 7. The ſkumme of men, fitter to fill *priſons* and *Iayles*, then places of better note; & to become *dennes of theeues*, then an *armie of Saints.* Such (as one ſayth) who if the Diuell ſhould offer a ſtipend unto, would not refuſe him ſervice, and be more faythfull to him, though it were to beare armes againſt *God* himſelf. How happie were it, if our Camps were rid of ſuch. And I haue often thought, that if, as we find *Deut.* 20. *Iudg.* 7. they that had built houſes, and had not dedicated them; planted vineyards, and had not eaten of the fruite of them, betrothed wiues,

and

and had not taken them, I ſay, if they muſt be caſheired and be gone from *Iſraels* Campe, what ſhould a world of our debauched men, profeſſed *drunkards*, *robbers*, *ſwearers*, *fornicators* and ſuch like cattell, I wonder what they ſhould haue done there? I know, we haue not all ſuch (God forbid!) but ſome not more noble in blood then in vertue, ſtayed, ſober, religious men, fearing *God*, and eſchewing evill, in great meaſure: but the number of ſuch is rare, and of the other multiplying. What is the reaſon we haue ſo many of the one ſort, and ſo few of the other? Is it becauſe the good are fewer, and we cannot get them? which alſo is true; but is it not rather, becauſe we ſtand not (a great number of us) upon the grace, and goodnes of the men we take on, whether there be any bluſh, or appearance of any in them, chuſing our men, as *Samuel* and the reſt would haue choſen a *King*, 1 *Sam.* 16, 6, 7. *looking on his countenance, or the height of his ſtature*, things I confeſſe to be regarded, but that is not all: there is ſomewhat els to be looked after, that we may poſſibly make an holy camp. But, if we cannot doe withall, but we muſt take ſuch as we can (a miſerable neceſſitie) as the *Romans* ſometime were conſtreyned, to uſe ſclaues for the defenſe of their common weale, yet when they are under us, let us cauſe them to be outwardly at leaſt conformable to holynes, and labour, that they may be inſtructed, to the end, that holynes which grew not in them before, may now come up. Plant amongſt you a *godly* and painfull miniſtrie, and ſubject your ſelues, and your men unto it.

Sed quotuſquiſq; eſt (non iniqua cuiuſdã querela) qui non malit ſtrenuũ militẽ quã pium: imo ne locus quidem amplius in exercitu (horrendum ſane!) piis relinquitur

And theſe be the principall meanes to make a holy Campe, we can doe no more then propound them, and pray the Lord to giue you hearts to improue them.

And

And the rather to ſtirre you up, hearken to a motiue, two or three, for the concluſion of this point.

Motiues toward a holy Campe, and holynes in our perſons.

The firſt is; *Holynes* will call more unto us, and make men more in loue with our profeſſion, from which many are, and may be juſtly daunted, becauſe, holynes is ſo great a ſtranger to us. The Complaint hath been old, but as true as ancient:

Rara fides, pietaſque viris, qui caſtra ſequuntur.

Wherefore, manie are out of loue with the profeſſion, and forſweare the Campe, which with unſavourie ſinne of all ſortes, doeth ſtinke in the noſthrils of the world, or the civiller ſort of it. Oh how many would *Sanctitie* and true *reformation* in our Camps invite unto us, and what a glorie holynes would adde to our profeſſion, honourable in it ſelfe, but would be double honourable, by the acquiſition of this further grace.

Secondly; The continuall dangers we are in, and ſubject unto, calleth upon us to labour to be holy. For then, let what come can come, we are ready for death, if that be readie for us. Then mayeſt thou ſay with *Conrades* in the *hyſtorie*: *Let the Perſian Archer ſtrike me, I will dye in an aſſured hope, and with that arrow, as with a Chariot, come unto that reſt, which ſhall be dearer to me, then if I ſhould with a baſe ordinarie kinde of death, in my ſinnes, ende my dayes in my bedde.*

Generall hyſt. of the Turks pag 33.

Thirdly; then ſhall you be ſure of Gods gracious preſence among you for good, and againſt all evil; plainly intimated here. If they would labour for a holy Camp, they ſhould haue the holy *Lord* among them, whoſe preſence ſhould be all in all to them, but

but if otherwiſe, let us not expect *God* among us, unleſſe it be to confound our armies. It ſuites not with a *King*, to walke in dung-hills, or to be ſeene in noyſome places, and will God walke among our Camps, if we haue no care to ſweepe his paths?

The *ſecond branch* of this *Concluſion* followeth: *That he ſee no uncleannes in thee.* Which is the *negatiue* part of the *order* touching their Camp. *Holynes* there muſt be, *uncleannes* there ſhould not be.

uncleannes] *Ervah* ſignifieth nakednes, and denoteth that uncomely part, whereon man beſtoweth more abundant honour. *Geneſ.* 9. *Cham* diſcovered the nakednes of his Father. So called in *Hebrew*, becauſe it ſhould alwaies be covered. Sinne being denominated nakednes in the *ſacred* tongue, argues the manner of ſinns attaching us by propagation: *Pſal.* 51. *In ſinne did my Mother warme me.*

Obſervation 4. *Sinne is a nakednes:* the Greeke ſaith, *a ſhame.* *Geneſ.* 3. Our firſt parents were naked; ſinne had made them ſo. *Obſervat.* 4.

Conſect. 1. Oh then labour to be aſhamed of it. *Rom.* 6. *What fruit had ye in thoſe things, whereof you are now aſhamed?* Bluſh for ſhame, and be confounded in thy ſelfe, O Sinner. We can be aſhamed of bodily nakednes, of ſpirituall nakednes we are not. A worſe nakednes is this then any other, for it is a nakednes joyned with filthie deformitie, and miſſhapenes: men are not aſhamed alwaies to be ſeene naked, but when they are deformed, miſmade, and ugly: this nakednes of ſinne, is the greateſt deformitie, that can be imagined: The ugly, monſtrous *Old man* is without al forme or beautie. But, as with ſome people the pureſt black is the pureſt beawtie: ſo is it with ſome men, the *Epheſ.* 4.

fowleſt black and ſoote of ſinne, is bewtie in their eyes.

Secondly; labour, oh labour to haue ſinne, which is thy nakednes covered, not by excuſing and hiding it, but rather by uncovering it to God. *Bleſſed is the man whoſe iniquitie is forgiuen, and whoſe ſinne is covered.* Men will not ſuffer their filthie nakednes to be ſeene, and therefore, they will clap, and keepe their garments about them, and rather weare ragged, then none at all. Yet all covering externall will never hide this ſpirituall nakednes. Bodily nakednes requires bodily covering, and that is enough: Spirituall nakednes requires ſpirituall covering: *Put ye on therefore the Lord Ieſus Chriſt. Rom.* 13.

That he ſee no uncleannes in thee.] The Hebrew phraſe may be read two wayes, firſt, *the nakednes of a thing*, an *uncleane buſines*, or *matter*; that *he ſee not an unſeemely thing in thee.* Or ſecondly, any *nakednes*, or *uncleannes*, any at all, ſo *dhabhar* is taken, to ſignifie *any.*

Obſerv. 5. *Obſervation* 5. *God muſt ſee no uncleannes, or impuritie of ſinne among us.*

The reaſon is, becauſe he cannot abide it. *Ieſ.* 1, 13. his rejecting their oblations, and hating their ſacrifices, was the rejecting and hating their ſinns. *Bring no more vaine oblations. incenſe is abhomination, the new Moones and Sabaoths, and calling of aſſemblies I cannot away with.* (a ſpeech of extream indignation) and what is the reaſon, what cannot he away with his owne ordinances? *it is iniquitie*, ſayth he. Iniquitie *God* cannot endure: *verſe* 14. *Your new Moones and your appointed feaſts my ſoule hateth, they are a trouble to me. I am weary.* Sinne is a trouble to the *Lord. Waſh you, waſh you*, ſayth he, what doe you with this uncleannes upon you, which I cannot

cannot away with. *Conſect.* 1.

Why then, happie are *Gods* Children; for he, *ſeeth no iniquitie in Iacob, nor tranſgreſſion in Iſraell. Num.* 23. Not becauſe he cannot, but becauſe he will not, and he caſts a covering of his ſonne upon them. Should *God* ſee uncleannes in us, he ſhould breake out upon us. *Lord* if thou beholdeſt iniquitie, who can ſtand. *Pſal.*130,3.

Secondly; we muſt therefore, beware of defiling our ſelues with ſinne, the rather. When *Children* are uncleane by rude behaviour, all bemired and dirtie, they are afraid of their Fathers ſight: ſo ſhould we be afraid, that *God* ſhould ſee the uncleannes of any ſinne in us, from whom we cannot hide it. In the 24 chapt. of *Deut. verſe* 1. it was permitted, that if a man had perceived *Ervath dabbar, anie uncleannes* in her whom he had taken to wife unto him, he might put her away: and will *God* joyne himſelfe to us, if we cheriſh the uncleannes of ſinne in us?

The ſecond generall thing is, the *reaſon* of the *order for* holynes, and *againſt* uncleannes in them; followeth in theſe laſt words ſaying; *And turne away from thee*, or, from after thee. Hebr. The *Chalde* ſayth here, *leaſt his WORD turne away from doing good unto thee.* See this of turning away from them, to doe them good. *Ier.* 32, 40.

Obſervation 6. Sinne forceth God to leaue, and turne away from a people, and that *in great diſpleaſure. Iſ.* 59. 2. *Your iniquities haue ſeparated betweene you and your God.* Sinne, (ſayth one) is a *Schiſmatique.* And this is the *Schiſme* and rent which it makes betweene *God* and us. *Hoſea* 5, 15. *I will goe and returne unto my place, till they acknowledge their offence.* Meaning (as here he ſpeakes) he would turne away from them. So the *Lord* turned Obſerv. 6.

away from *Sampſon. Iudg.* the 16. and 20 verſe.

The *reaſon* is firſt; that which was partly giuen in the former point, he cannot endure ſinne, *Hab.* 1. 13. *He is a God of pure eyes, and cannot looke upon ſinn,* a moſt impure obiect.

Secondly; Sinne is that which turnes away from his law [ἀνομία] and the righteouſnes of his nature, and is moſt contrarie to him.

Thirdly; Sinne turnes us away from *God*, therefore the *Lord* turnes away from ſinne, and us becauſe of ſinne.

Conſect. 1. Why then, it is no ſmall matter for *God* to turne away from his people. And this appears alſo by the bitter complaint hereof, in the church of *God*, among his people, when *God* had turned from them, and the woefull effects thereof, threatned *Deutr.* 31, 17. *I will forſake them, and hide my face from them, and many evils and troubles ſhall befall them. Lord* it is no marvell, though many evils doe befall us, when thou the fountaine of all good doeſt leaue us! *Hoſea* 9, 12. *Yea, woe unto them, when I departe from them.*

As when the Sunne goeth away from our Horizon, he turnes away all his light and comfort from us, and leaues us to grope in darkenes: ſo when God turnes away from us, we are bereaved of all good. He turnes not away alone; The *Sunne* when he comes to us, comes with a great deale of comfort, with much refreſhing through his bright ſhyning rayes, and ſweete influence of his beames. (And *truly the light is ſweete, and a pleaſant thing is it to behould the Sunne, Eccleſ.* 11. 7.) *God* is a *Sunne* of bleſſed influence where he commeth, (*I will be a*

Sunne

Sunne, and a ſhielde Pſalm. 84.) and *Chriſt* is ſayd to ariſe like the Sunne, *The Sunne of righteouſnes ſhall ariſe with healing in his wings, and ye ſhall grow up as Calues, and goe forth. Mal.* 4. 2. So, when *God* comes to a people, he comes with a great deale of peace, and happines; and when he leaues any, and turnes himſelfe away, he turnes and takes away all his mercies. *Your iniquities haue turned away theſe things*, that is, all thoſe good things before ſpoken of) and *your ſinnes haue withholden good things from you. Ierem.* 5. 25. *I haue taken away my peace from this people, euen loving kindnes and mercies. Ier.* 16, 5. Firſt, *God* takes himſelfe away, or we by our ſinnes and foule tranſgreſſions turne *God* away, and looſe all bleſſing with him. As when the *King* goes away, his *court* followes him, his attendants, and all goe away with him, and nothing remaines but a naked place: ſo when God turneth away, his Court of attendance, and all thoſe good things, as Concomitants, doe wheele about with him. Which, aboue all things in the world, ſhould make us carefull, as we tender the reſidence of God among us, yea as we tender our liues, the life of our liues, that by Sinne, we turne not God away from us. *For the Ioye of the Lord is our ſtrength. Nehem.* 8, 10.

Secondly; this ſhould teach us, that we ſhould no ſooner ſee uncleannes and ſinne, but like God, away we ſhould turne our ſelues from it, with loathing indignation. As when we behould an object leſſe ſavorie, and pleaſing to our ſent and ſight, we turne away and goe aſide, hide our eyes, and ſtop our noſes: ſo there ſhould no evill boldly preſent

it ſelfe to us, but we ſhould divert our ſelues. And ſo it ſhould appeare, that there is ſomewhat of that true hatred of ſinne in us, which is moſt infinitely in *God*, which if we did, *God* would the leſſe, nay not at all turne away from us.

Thirdly, and laſtly; Behold here, the loathſomenes of ſinne, the vileneſſe and the filthineſſe thereof, moſt intollerable, in that it makes the Lord turne away from us, yea from his beloved people.

Nothing (my Brethren,) can be ſo odious to us, to make us turne away in diſdaine, to make us forſake and withdraw our ſelues from it, as ſinne and uncleanneſſe is to GOD. It is that which forceth him to abandon his people with a temporarie *dereliction*, untill they returne: and the wicked with an eternall defertion.

It muſt be a great matter muſt make us turne away from thoſe who are deare unto us. Gods people are his children, it muſt be a ſtrange thing muſt make a Father turne away from his children. They are his Spowſe, and therefore Sinne is ſome greate abhomination, that conſtreineth the Lord to leaue them.

When we turne away from any thing, we turne away from a Serpent, from a Baſiliske, from a Toade, from a ſtincking Carkaſſe, which is moſt noyſome, or, wee turne away from our enimies, whom we hate, and of whom we are hated. Some diſpleaſing *obiect* or other it alwaies is, which we turne away from. We never turne away from that which is amiable, louely and faire: but what

is

is accurſed, and miſerable, and worthilie of it ſelfe to be deteſted, oh what an abhominable and beaſtly thing is ſinne, a moſt uncleane uncleanneſſe, and impure impuritie, which makes *God* to turne away from us, becauſe of that?

FINIS.

7.56.